

Vol. XXVII JANUARY, 1932 No. 5

# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: Freemasonry in Community Affairs!*



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## WHEN MY SUMMONS COMES

*When my final farewell to the world I have said,  
And the curtains are pulled down for me;  
And I pause for repose in the camp of the dead  
On my way to the Great Referee,  
Will I have good reason to ever have lived?  
Can I point with a feeling of pride  
To any good thing which I did for the world—  
Besides the mere fact that I died?*

*Will I leave in the heart of a friend a song,  
And a feeling that I will be missed?  
Will my dog wail a requiem lonely and long  
For a touch of the hand he has kissed?  
Will some thought of mind have guided a life  
To a triumph it might not have known?  
Will there be something vital and strong in the world  
Sprung from seeds that I may have sown?*

*I care not for fame, or a monument fine,  
And memory soon fades away;  
But a friendly act which I leave behind  
May reach into Eternity's day.  
I'd just like to feel with a comforting sense,  
As I start through the darkening night,  
That for some of earth's ills I had made recompense—  
'Twould brighten my path to the Light.*



# NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

VOL. 27 JANUARY, 1932 No. 5

**SHRINERS' SPEED** As indicative of a curious trait in human nature we now have the spectacle, if the accounts in the daily papers are to be credited, of a \$16,000,000 foundation by the Shriners of North America to regain for this country the air speed record now held by Great Britain through the mark of 408.8 miles per hour, set by Lt. G. H. Stainforth of the Royal Flying Corps of that country.

While it has been generally accepted that the Shrine is the "playground of Freemasonry", we do not recall any game quite so expensive as this one of sixteen million dollars.

Sixteen million dollars is a lot of money these days—or any day for that matter. It would feed a great many hungry, clothe many of the naked, talk in wonderful language to the sick and distressed, physically or mentally, in the splendid Shrine hospitals or out. It is a good round sum to dispose of in the interest of humanity. Whether or not the purpose is seriously proposed is extremely doubtful. And then again inducing the Craft to part with any very sizable contributions toward such an apparently senseless proposal, is another matter again.

**INVICTUS** "Out of the depths that covered me; deep as the pit from pole to pole,—I thank whatever gods may be for my unconquerable soul. In the fell clutch of circumstance, I have not winced nor cried aloud; under the bludgeonings of chance my head is bloody but unbowed. It matters not how straight the gate, how charged with punishment the scroll, I am the master of my fate! I am the Captain of my Soul!"

These stirring words of Henley may well recall to many men an unbeatable spirit, for in the fell clutch of recent circumstances some have lost faith and shown the white feather, have in other words and in the hour of adversity done little else but bewail their fate and tried to fasten responsibility for every ill on others, rather than to look inwardly to see if they themselves have played the game.

There's another trite rhyme: "'Tis easy enough to be pleasant when life rolls by with a song, but the man worth while is the man with a smile when everything goes dead wrong." And here again is the question: has American manhood stood up to the test of its founders in their reaction to hard times.

What if we can't have all the things we like; what if our income has been cut and luxuries, formerly considered necessities, are denied us: if we have friends and fellowship, good humor and "intestinal fortitude", these should enable us to overlook temporary discom-

fort and rise above the low level to which some whining individuals would have us believe we've sunk.

Keep smiling! Face facts! Forget misfortune for awhile! Brace up! Work! Carry on! Get out of the fog of fear. There's an undiscovered hero in every man. Let him once conquer himself and none can stand against him. Don't whine. Carry on!

**PARTICIPATION** In the four articles comprising the monthly symposium this month on the subject of whether or not the institution of Freemasonry should participate in community affairs there would be an unanimous expression from the four writers save for our good friend Jos. Morcombe of the *Masonic World*. Whether or not those delightful charms of the delectable state of California have the faculty of beguiling its lovers from a consideration of the hard facts of life, it is undeniably true that whenever and wherever our institution has sought in its own name and form to interfere in the public affairs of a community, in a major way, trouble has inevitably followed.

This is quite understandable. Freemasonry comprises but a portion of the community. An important and influential portion, it is true. By the precepts of its members and their attitude on community affairs public opinion, and votes, are influenced. The advantage of a single campaign on any public matter of interest in which Grand Lodge or individual lodges may embark is apt to be temporary at best, and while, like our esteemed brother editor, we hold the opinion that words without deeds are largely valueless, yet we are constrained to feel that the arguments of a multitude of members working as individuals will carry as much weight and influence and as well avoid the necessity of laying the Craft open to the justifiable criticism of overstepping its bounds into a region where politics with all its befouling implications will surely besmirch its fair name—no matter how high the motive—if an alternative course is chosen.

True statesmanship as we conceive it to be, lies not alone in the consideration of *class* individuals but in *all* individuals comprising the state. Local affairs of course will at times appear to be paramount, yet these form but a small part of the whole and we confess to a fear of the spectre of a Masonic precedent which will involve the Craft in recriminative action with other and profane individuals and organizations.

These empiric views are prompted solely by a sincere attachment to the fraternity and its best interests.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Mass., under the Act of Congress of March 3, 1879.

Alfred H. Moorhouse, Editor and Publisher.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty cents a single copy.

If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

Address all letters to the New England Masonic Craftsman, Masonic Temple, 51 Boylston Street, Boston 11, Massachusetts. For the news and advertising departments, call Hancock 6690.

# Freemasonry In Community Life

## A Monthly Symposium

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### PARTICIPATION AS AN INSTITUTION UNETHICAL

By ALFRED H. MOORHOUSE  
*Editor Masonic Craftsman, Boston*

THIS is an interesting query and worthy of consideration. The status of Freemasonry is such that it inevitably *must* participate in community matters. The great number of tax-paying,



property-owning voters embraced in its ranks has so important a stake in the community that necessarily it has a decidedly leavening tendency on affairs in every community in all sections of the country.

But if the matter is looked at in the light of the institution participating in community affairs as an institution or through the individual units comprising it, i.e., the lodges—this writer believes participation in community affairs is distinctly undesirable.

Besides being unethical there is decided danger in such a course. The average American community is not homogeneous in type. Rather it embraces elements of diverse and distracting nature to the point that any lodge of Freemasons actively advocating a particular policy or participating in any public program other than one of complete local unanimity would inevitably find itself in an anomalous position and one which would lay it open to criticism from some element or other. Such a course would lead to friction and strife. Needless to say, the instances of absolute unanimity of civic action are as rare as the dodo.

That portion of the community embraced within the craft is no small part of the governing element of the country. This has been true from the beginnings of the republic. Records attest it. Never has Masonry as an institution in the United States been other than on the side of law and order; of sanity and common sense in government and the administration of humane and ethical standards of government.

True, there have been individual instances within the Craft where certain acts might have seemed to contradict this statement, but these are few, and the fraternity itself or the mass of its individual membership would quickly repudiate the man whose conduct would indicate an irrational line of action, or who would advocate other than an orderly process of government.

In the various community chests, in the Red Cross, the church, and a multitude of agencies operating for the relief of people in distressed circumstances, in the advocacy of civil programs designed to lift the common

level, Freemasonry is an active participant, and its membership is among the most generous contributors in amount as well as numerically. In government—national, state, municipal or civic—Freemasons are doing a big work. They are a force to be reckoned with.

As to associating the fraternity itself with any specific program other than that rather loosely outlined in the above paragraphs—that would be destructive to the Craft and its well being.

No well-informed Freemason will fail to agree with this. History has demonstrated that whenever certain elements of the Craft have strayed away from that line of conduct, or the standards set forth in the Ancient Landmarks, disaster has beset its path. By the same token it is realized by the thinking Mason that where all men meet upon the level and part upon the square, in union is strength, and this strength will be found invariably in every community, exerting itself powerfully in behalf of that greatest of virtues—charity.

### TREADING ON DANGEROUS GROUND

By J. A. FETTERLY  
*Editor Masonic Tidings, Milwaukee*

THIS is one of the most interesting subjects for consideration that has been assigned and one that is controversial to the *n*th degree. I will probably never be decided to the satisfaction of all, but it is well to consider the arguments for and against the proposal.

Chief among the arguments in favor of Masonic lodges interesting themselves in community affairs—civic, social and political—is the one having as its sponsor the brother who asserts that Masonry is too static—that it should be more of a positive influence in the lives and affairs of men. "Masonry," says this well-meaning and

earnest brother, "with its three and one-quarter millions of members, can be a controlling force and can exercise that control for the good of all mankind." He would have Masonry voice its position on public questions from the hilltops and Masons as a body march to the polls and vote accordingly.

There are some phases of the argument that are appealing. As a people we Americans love action rather than inaction. We resemble the Irishman who saw two men fighting in the street. After watching the affray a few minutes he began unbuttoning his coat and vest, inquiring in the meantime if it was a private scrap "or kin annywan git in?" As a people we prefer the role





of participant rather than spectator. It is that characteristic which makes us wish at times to have our lodge "get into" any civic or political battle that may be impending.

Refreshing, however, as is this human trait, our impulsive brothers must not lose sight entirely of the Ancient Landmarks of the Masonic institution. All subjects of a controversial nature—political, religious or sectarian—are taboo in a Masonic lodge, "as what never yet conduc'd to the welfare of the lodge, nor ever will."

Masons as men may "get into" any such battles as appeal to their combative natures. Men as Masons must hold aloof.

The far-seeing wisdom of our Masonic forebears in framing this policy of Masonic conduct cannot be too highly valued. Its strict observance is absolutely essential to the growth and prosperity of all lodges and the institution as a whole. Its neglect and breach have checked or ruined many lodges and time but emphasizes the importance of the rule.

All Masons are enjoined at initiation "to be a quiet and peaceful subject, true to your government and just to your country" and "not to countenance disloyalty or rebellion." To observe that obligation he must study carefully and thoughtfully the subjects on which he is asked to vote, decide intelligently and vote regularly. These acts he performs as an individual citizen. As such person he may consult with others—Masons or profane—on his proposed course of conduct, always seeking "more light" on the problems confronting him. He may not attempt to embroil his lodge in any such controversy.

A Masonic lodge room, when in use as such, is for Masonic "work," the discussion of Masonic subjects and the practice of Masonic charity. To use it for other purposes is to tread on dangerous ground leading to disaster.

### SHOULD BE AN ACTIVE FORCE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"CAN Masonry Concern Itself in Affairs of the Community?" This question, for the month's consideration in this place, is one practical in all its bearings. It is of our daily interests and touches our lives at every turn. In every community questions constantly arise that present sharp distinction into right and wrong. The forces that thrive on evil, that being in power foster vicious and immoral conditions, are ceaselessly active. These are the sources of official corruption. By use of ill-gotten gains they are able to bribe the guardians of law and order, and can thwart the ends of justice.

Too often the better elements are blind to the real issues, or fail to present a united front for protection of community interests. Yet it is daily evidenced that only organized effort is of avail, as against the com-



pact and disciplined forces of evil; individual action in such cases can accomplish little.

There will be no dissent among Masons if it be declared as the duty of every brother to inform himself of the affairs of his home town or city, and to use his influence and his vote in such wise that civic righteousness may prevail. But there are instant murmurings and ominous head-shakings and a harking back to ancient taboos if it be proposed that the lodge be a source of information and a center of action, even though the homes of citizens and the welfare of families are threatened. There are prohibitions, we are told, coming to us from an age of narrower horizons and a simpler life that, like the enduring curse supposed to guard an Egyptian tomb, clings to the Craft, preventing practical work, with dire penalties to follow a disregard of their injunctions.

Here in California in recent years it has been proven possible, profitable and safe for Masonry to move as a body in community defense. Twice, at least, the public school system has been threatened by proposed changes of the law. It required no order of the authorities, though the officials of Masonry favored the spontaneous and comprehensive movement of the fraternity. In full force the brothers joined with other elements of an aroused citizenry, and decisively defeated the plans of those interested to halt the progress of popular education.

Again we have in this state, and as a fraternity, initiated and maintained through a period of eleven years Public Schools Observance Week, in which lodges and communities participate. There has, of course, been some criticism, mostly from the outside. But the results have been such as to silence opposition and to convince the doubtful. The cause of the public schools has been brought close to the minds and hearts of the whole people. There has been a constant gain of interest and a higher value to the informative programs. Masonry in the jurisdiction has not been injured by reason of such activity. Rather, it has gained in confidence of the people, by doing a practical and needed work in consonance with principles and professions.

The petty politics of communities does not come within our view, except as men seeking official place and power may represent vicious elements. In such case it goes without saying that every decent organization and influence should join to insure defeat. That this is not done explains in large part a frequent rampant lawlessness, the orgies of corruption and the mischievous or openly vicious municipal governments imposed by organized and unscrupulous minorities.

It is strange that in face of the ugly facts that are of every day's revealing it is still held that Masonry, professing highest idealisms and pledged to the principles of morality and justice, cannot concern itself, even when the character of public life and the purity of the home are at stake. This writer is convinced that only a Masonry that senses full duty and moves to a realization of its ideals can command the respect and admiration of the people. The cheapest and most worthless things are professions of goodness that exhaust themselves in words.

### MASONS, YES; LODGES, NO

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

"COMMUNITY AFFAIRS" is a broadly inclusive phrase which demands more specific definition. Enumeration of community affairs would run almost the whole gamut of co-operative



activities in which a particular group of residents or neighbors might engage. Many of them flow as inevitably into the political arena as the brook flows into the sea. Truly it will be admitted that Masonic lodges cannot interest themselves in all community affairs, which leaves us with the determination of the particular kind of affair or enterprise to which lodges may give, if nothing more,

their sympathetic support.

Our subject may be presumed to have to do with making a community a better place in which to live—of adding to its beauty or prosperity, of affording advantages to its residents, of caring for its unfortunates or under-privileged, of eradicating evil influences, or of a score of other activities having civic improvement in view.

Let us select at random a few community affairs which present minimum danger of becoming controversial.

Assume that the leading citizens of a thriving law-abiding community, in seeking to further its material or social interests, determine that it would be of general benefit to build a public auditorium, a hospital, a school, a museum, a hotel, a library, or any one of the scores of other structures in which the commercial feature cannot be entirely extricated from the civic angle.

Or a community may have before it a project that is purely of a civic nature, such as providing a park, building a boulevard, erecting a public recreation center, establishing a playground for children, or placing a memorial to a distinguished citizen.

## The Message of the Persian Master

By D. J. IRANI,

Senior Warden and Acting Master, Lodge Rising Star of Western India, No. 342, S. C.

Whilst explaining the tracing board of the first degree, we record the fact that the usages and customs amongst Freemasons, bear near affinity to those of ancient philosophers who, unwilling to expose their mysteries to vulgar eyes, couched their systems of learning under ceremonials and symbols, which they communicated to their chief priests or Magi alone, and that the system of Pythagoras also, was founded on a similar principle.

It is well known that the Magi were Persian priests of the Zoroastrians, and till to-day we know that

the Zoroastrian priests perform their various ceremonies with their various symbols, hiding the same from vulgar eyes.

If Freemasonry is as old as history, then even before the birth of Christ, the great Greek philosopher, Pythagoras, must have made a comparative study of both the systems of which I am speaking to-day, for Masonic teaching recognizes Pythagoras as having undergone numerous initiations in different parts of the world, though certainly he could hardly have been a Mason in our present sense of the term. But it is

Should Masonic lodges give of their funds for the promotion of such enterprises? Should they specifically bestow their approbation and approval on such projects? Should they officially take their place in the promotional work or drive to make such plans successful?

The use of the funds of a Masonic lodge is restricted to Masonic purposes, and even officials of the fraternity are apt to disagree as to just what constitutes Masonic purpose. Lodges would naturally be unable to do more than to add their mite to a general fund, but the principle is the same whether the amount be large or small. Even in a small lodge there would arise disagreement among its members as to the advisability of diverting the property of the lodge to further any outside purpose, no matter how meritorious the particular project may be considered by a majority of its members.

Active encouragement, generally termed moral support, and by this we mean more than mere sympathetic approval, will always be fraught with possible controversy. In any enterprise of the character under consideration there will be a multiplicity of details, involving policies, scope, management, use, location and what not, and on these questions perfect accord is seldom if ever attainable.

Participation in welfare or relief work, particularly in times of great stress or on occasions of disaster, will doubtless be considered justifiable by many members of the craft. Grand Lodges have set the example by contributing to the Red Cross, Near East Relief and other funds raised for alleviating the distress caused by famine, flood, hurricanes, earthquakes and similar catastrophies. These, however, would scarcely come under the title of community affairs, unless we include such measures as the unemployment funds of the present time, and the raising of funds to keep community chests well filled.

If our question were "should Masons interest themselves in community affairs?" it would unreservedly be answered in the affirmative, but a negative looms large when it is attempted to involve Masonic lodges.

equally certain that Pythagoras had actually gone to Persia, to study the ancient wisdom from the Persians, and it is recorded by him that the ancient Persians considered that the way to find God was through Truth. If therefore, Pythagoras was aware of the ancient wisdom of the Masons, he was also aware of the ancient wisdom of the Persians. We shall try to follow in his footsteps to-day, and make a comparison of the two teachings in our humble way.

Both Freemasonry and Zoroastrianism have an outward and visible side, consisting of ceremonial, as also



an inward, intellectual and spiritual side, which is available only to the initiates who have learned to use their spiritual imagination, and who can appreciate the kernel and the real substance that is behind the outer ceremonial shell.

I will try to-day to summarize the ethical teachings of Freemasonry, and the appeal it makes on the spiritual side; and then place before you the spiritual and ethical teachings of the ancient Magian master, Zoroaster, to enable you to make your own comparison between the two great systems.

As has been rightly said, Freemasonry offers us by means of striking and dramatic ceremonies, a philosophy of the spiritual life of man, and points a way to the process of regeneration. All this is well known to you, but in order to understand the relation of Zoroastrianism to the doctrine of Freemasonry, you will excuse me if I remind you, in a summary form, of Masonic teachings and then deal with the teachings of Zoroaster.

When the candidate comes for the first degree, a prayer is invoked, that the initiate may dedicate and devote his life to the service of the Almighty and that he may learn the secrets of divine wisdom and thereby display the beauties of a true and divine nature, to the honor and glory of God. He is told that Freemasonry is free and requires a perfect freedom of inclination in every candidate, and that it is founded on the purest principles of piety and virtue. He is also referred to the sacred scriptures to rule and govern his faith, he being asked to consider the same as the unerring standards of justice and truth.

He is then invested with the badge of innocence, an apron made of a lamb's skin, the lamb being an emblem of innocence and purity. He is then taught a lesson of repeated efforts and indefatigable exertion, to inculcate upon him the habit of virtue and love for the enlightenment of the mind and the purity of the soul.

He is asked to see that prudence directs him, temperance chastens him, virtue supports him, and justice is the guide to all his actions, and last but not least that he maintains in the fullest splendor the virtue of benevolence and charity.

In the first degree, the candidate is admitted amongst the Masons in a state of helpless indigence, an emblematic representation of the entrance of all men on this mortal existence. This is to signify his new birth in the spiritual world. So do the Zoroastrians; for when they admit in their faith a new initiate, the ceremony is called Navjot, and its meaning bears a complete correspondence with the meaning attached to our initiation ceremony.

The word "Navjot" is derived from words meaning "new worshipper" and "new birth," i. e. the new birth of the Zoroastrian child initiate in the life spiritual.

Corresponding to the apron of the Masons, the initiate is invested with a white linen shirt called the Sadra and the sacred thread spun out of a white lamb's wool, denoting innocence and purity. He pledges to wear the same throughout life, a pledge that would save him from dishonor as long as he proves true to the same.

As the new initiate is yet ignorant of the great principles on which the edifice of Zoroastrianism rests, the preliminary principles, viz. of good thoughts, good words, and good deeds are told and taught to him. As with Masonry, further advancement in divine knowledge rests with further studies and initiation into higher knowledge to which we shall refer hereafter.

Just as in Masonry, we give complete freedom of choice to the candidate, to come into the fold of his own accord, so did Zoroaster, who, while preaching his message more than 4,000 years ago, gave the freedom of choice to his audience in a passage remarkable for its breadth of vision in such a distant past. In Y. 30 stanza 2 of the Holy Gathas he says:—

*Hearken with your ears to these best counsels;*

*Gaze at these beams of fire and contemplate with best judgment;*

*Let each man choose his creed, with that Freedom of Choice, which each must have at great events;*

*O ye, awake to these my announcements.*

Amongst the Zoroastrians Sraosh is the guiding angel of men and represents the philosophic concept of obedience to the Divine Message, and therefore the initiate first recites the

prayer called the Sraosh Baj, being the pledge of the new initiate, to render unflinching obedience to the Divine Precepts contained in our scriptures.

Now in our craft, whilst the candidate is given the second degree, we note the same insistence on obedience to divine precepts and the candidate is now expected to make a careful study of arts and sciences, so that from the study of nature he may be able to appreciate and know God, and estimate the wonderful works of the Almighty Creator. He is asked to cultivate the quality of righteousness by regulating his actions on the square. The plumb rule admonishes him to walk uprightly in all his actions and through the level, to recognize the equality and brotherhood of men. But such conduct the candidate is given the hope to ascend to the ethereal mansions above, whence all goodness emanates.

As we shall see hereafter, after giving the new Zoroastrian his lesson of good thoughts, good words, and good deeds, which is generally meant for all mankind, literate or illiterate, a Zoroastrian's mind is turned to all that is good in nature. He praises and holds sacred all the natural elements and all that conduces to the happiness of men, and thus from praising nature he is led to think of and render homage to the Great Architect of the Universe Who created all these good things. In every one of our prayers (our Yashts and Niyayshes) wherein the good forces of nature are remembered and extolled, homage is rendered to their Creator Ahura Mazda in a phrase which can well be translated a "Joy and glory to the Most High."

Then Zoroaster gives a special teaching for self-discipline, self-development and culture, and there, as we shall see hereafter, the first two principles taught are those of righteousness, uprightness, and truth, and wisdom to be obtained through knowledge, just like the lesson given to the candidate in the second degree. When we shall treat of the ethics and philosophy of Zoroaster later on, the comparison will be apparent at a glance.

In the third degree, the candidate is taught the lesson of raising his soul in glory from a figurative death. The regenerated soul is pointed out the way of finding its center and attaining its union and being-at-one

with the Almighty Creator, through self-sacrifice. Having entered the path and having learned to act on the square, the level and the plumb, having been set right on his way to the centre, the initiate realizes how wisdom, strength and beauty have been used by the Creator like three supporting pillars in the structure of our human life. Then with all social and moral virtues supporting him, all anger, passion and lower desires having died with the figurative death, the Mason rises to the summit of his profession—the summit being the vicinity to God Himself. He finds his centre. Thus, to sum up, the candidate entering the lodge in his state of ignorance and moral blindness, so gradually develops himself, that he enters the porchway of spiritual life, and with the help of his figurative tools, he finds the correct points of entrance and the correct method of procedure, and comes up to the winding staircase leading to the Holy of Holies.

The object of the teachings of Zoroaster as contained in the Holy Gathas and the Avesta, is similarly the evolution of man into super-man; beginning his life as a natural man, through this teaching and discipline, he becomes a perfected man, and the conscious realization of the divine potentialities within, dawns upon him. Pure in body and in mind in the first stage, developing his mental, moral and spiritual qualities in the second, using in fulness and utter selflessness, the divine power within him, the perfected man is taught to find his kingdom of heaven by Zoroaster, until he becomes the master of his own destiny.

I will now deal with these teachings of Zoroaster in detail.

According to the Teachings of Zoroaster, the aim and end of life is to reach the state of perfection ourselves, and help the world in its progress towards perfection. To find the centre for ourselves, and open the Kingdom of Heaven to others.

Thus Zoroaster teaches that life is a divine spirit eternal, that this world itself is an earnest of the Kingdom of Heaven and that we should live here too, a full and useful life, bringing happiness to others and perfection to ourselves. Zoroaster does not teach that we should suffer first to be happy hereafter, that we

should discard this world to attain to bliss. No, Zoroaster teaches his followers to live a full and useful life, to fight on the side of good, to make the world happy, to establish a veritable kingdom of heaven upon this earth, and thus perfected, to be happy themselves. In the very first stanza of the immortal Gathas, Zoroaster prays to the Almighty for the gifts of Righteousness and the Good Mind, in order thereby to bring happiness and joy to the whole creation. This marvellous passage is practically the key to the psychological viewpoint of Zoroaster. In Y. 28-1 he says:—

*With bended knees, with hands outstretched*

*I pray to Thee, My Lord! O Invisible Benevolent Spirit*

*Vouchsafe to me in this hour of joy, All righteousness of action, all Wisdom of the Good Mind,*

*That I may thereby bring joy to the Soul of Creation.*

Then in the Gathas he gives us the key to perfection and happiness and shows us the method. We are all acquainted with the English expression "pursuit of happiness." Some people think happiness is in wealth and go in pursuit of its acquisition till they find they have failed. Others pursue power to find in the end that it only forged a further chain to fetter the freedom of the soul. The blue-bird of happiness can never be had through pursuit. It is a wrong psychology which is responsible for many a sore heart and disappointed life.

Zoroaster teaches that happiness is the result of perfection to which it is linked. The right method of obtaining happiness, Zoroaster summarises in one sentence, in the opening stanza of the Ushtavad Gatha, where he says: "Happiness is the lot of him who works for others' happiness." Throw the bread on the waters and it will come back to you multiplied a thousand times. And then he gives the method leading to Perfection and Bliss. (cf. The Circle of Perfection.)

Zoroaster teaches that the centre of the whole creation, the centre of everything is the supreme being Ahura Mazda. That is our sheet anchor and the ship of life is less liable to be tossed about in a stormy

existence, much less lost, if our anchor is firm in this haven of rest.

Secondly Zoroaster teaches that within everyone of us there is a divine essence—call it the soul, the conscience, the intelligence or whatever you like. This divine essence within us is the cause of all progress, the cause of all uplift, the motive force which makes a man rise from the state of a beast to that of an angel. Zoroaster further teaches that this divine essence is capable even in this life on earth, of making one so progress, that this earthly life is itself perfected, becomes full of bliss, and one is ready for the ultimate goal to meet at the centre Ahura Mazda in eternal friendship.

Therefore the duty of us, men or women, is to recognize this divine essence within us, to recognize its capabilities and potentialities and to so elevate ourselves that eventually we reach the state of perfection in this world and have a life full of joy here; and then when the final call comes from the Great Master, we are prepared with a smiling face to enter eternal bliss in the Kingdom of Heaven.

For this purpose Zoroaster shows us the path. In one of the Avestan fragments there is a sentence which says:—"There is only one path and that is the path of Truth." And Zoroaster shows us how to proceed along this path.

For the ordinary common people and for the generality of mankind, Zoroaster gives the simple, understandable maxim of Humata, Hukhata and Huvereshta. These are the Zoroastrians' points of direction which, with unflinching accuracy, keep a man right and straight like the square, the level and the plumb line of the mason.

Therefore, for all people, from an illiterate beggar and a coolie in the street to the wisest philosopher in the land, a complete direction and a clear programme is given for their conduct in life through these simple words, through this trinity of Humata, Hukhata, and Huvereshta, and however science may evolve, however knowledge may advance, these fundamental principles will stand unchanged and unchangeable for all eternity.

But with this short maxim given for the generality of mankind, lit-



erate and illiterate, Zoroaster gives a fuller method, for the wise and the knowing in the Gathas—a method to attain to perfection and happiness here and eternal bliss in the present of the Divine Father in Heaven hereafter; and this he gives in his beautiful philosophy of the six Amesha Spentas. Zoroaster says that Ahura Mazda has six divine attributes which he calls Ameshta Spentas or Holy Immortals. They are:—

1. Asha Vahishta (The Spirit of Truth and Righteousness).
2. Vohu Manah (The Spirit of the Good Mind).
3. Khashthra Vairya (The Spirit of Holy Sovereign Power).
4. Spenta Armaiti (The Spirit of Love and Devotion).
5. Haurvatat (The Spirit of Perfection and Happiness).
6. Ameretat (The Spirit of Immortality).

Zoroaster teaches that each and every mortal can so develop in himself or herself these divine attributes of the Almighty, that on this very earth he or she would be a source of eternal joy to himself or herself and all others. Such a person would be blessed with perfection and happiness in this life and eternal salvation in the next.

Zoroaster says that the first attribute of the Almighty is the Spirit of the Truth and Righteousness which is called Asha Vahishta. This Asha Vahishta includes in its connotation the idea of the unchanging and unchangeable law, which makes not only all life, but the entire universe progress towards its goal of perfection. The law of evolution in nature, the law of progress of the world, the law by which the movement and life of the whole universe is sustained is included in the connotation of the word Asha Vahishta. More than 4000 years after this great thought was propounded by Zoroaster, Tennyson gives expression to the same idea in a famous poem of his when he says:—

*That God Who always lives and loves  
One God, one Law, one Element,  
And one far-off Divine Event  
To which the whole Creation  
moves.*

Now as far as we human individuals are concerned, that part of the meaning of Asha Vahishta which we are to make manifest in ourselves, is the divine quality of Truth and Righteousness. Many people will lay their hand on their conscience and say that generally speaking they can be said to be truthful persons. It is easy to be truthful when our interests are not at stake, but that man is really truthful who would stick to truth in the most critical situation. There is a beautiful passage in the Gathas in which Zoroaster beseeches Ahura Mazda for the help of truth at supremely crucial moments. Once an effort is made and we are truthful and righteous at critical junctures, the battle is won, and our heart, for the sake of the very beauty of it, will not allow us to take an untrue and unrighteous course. And this is not surprising at all because truth is really innate in us. The Divine Spark within is of the essence of truth, and an effort is only required to so develop ourselves as to bring to manifestation this glorious and divine attribute. As Browning says:—

*"Truth is within ourselves. It takes  
no rise  
From outward things, whatever you  
may believe.  
There is an inmost centre in our-  
selves  
Where Truth abides in fullness;  
and to know,  
Rather consists in finding out a way  
Whence the imprisoned splendour  
may escape  
Than by effecting entrance for a  
light  
Supposed to be without."*

And let it be said to the pride of the Iranian race, that history has recorded the fact that in the times of the Achæmenian Kings, the whole Iranian nation was famous for its quality of truthfulness.

Historians from amongst their national enemies, like Herodotus, who have not spared the Iranians from calumny where none was deserved, could not however withhold their appreciation of this quality of righteousness and truthfulness of the Persians. It is recorded by the historian that the Iranians hated to go to the market place and haggle for price, lest it should make the

shop-keepers untruthful. They abhorred running into debt lest it should make them tell fibs to their creditors. It is a recorded fact that when Cyrus conquered Lydia, the Greeks sent him word that he should take care and not attack them. Cyrus replied that if he was minded to fight the Greeks, he would not care two straws for a nation who daily went to the market place and told a hundred lies.

Darius the Great in his rock inscriptions leaves a mandate to all the nations of the world and their rulers that if they wished to keep their country and their nation safe and well-established, they should abstain from falsehood and follow the path of truth.

Throughout the history of the world, no nation has such a proud record as the ancient Persians during early Achæmenian times for their great love of truth, and it was not the accident of a reigning sovereign setting the mode of speaking the truth for a time, but as Henri Berr says, it was a national characteristic, and that was due to the teaching of their Prophet.

The second divine attribute of the Almighty which we must attain to and incorporate in ourselves is Vohu Manah, the Good Mind. This does not merely mean a mind remaining good in a passive state. It means a mind subjectively good and objectively working for the good and welfare of oneself and others. We are taught in the Avesta that the mind has two qualities. One an innate intellect and the other acquired wisdom. Upon every Zoroastrian therefore, it is incumbent to perfect his God-given intelligence by education in order to attain to Wisdom. Consequently, serious study and universal education of men and women to attain the light of wisdom, becomes a religious duty. The result is complete knowledge which makes the mind poised and balanced. Its possessor is not upset by every passing misfortune as is a willow tree by every passing breath of wind. The mind becomes peaceful and serene. The light of wisdom is lit in it, and wisdom being there to guide one's life, whatever a man does or wherever he goes, he can never err. All this is contained within the connotation of the expression of Vohu Manah or the Good Mind which a

Zoroastrian must attain to, to find the Centre, to reach the ultimate goal. In the Gathas there are certain passages of great historical interest. They refer to the wedding of Pouruchista, the daughter of Zoroaster, with Jamasp, the wise minister of King Vistaspa. The bride prays to the Almighty for the light of the Good Mind and Jamasp is

praised as possessing the wealth of the Good Mind, that is wisdom divine. And the holy Prophet, while performing their marriage ceremony, tells the marrying couple and through them all men and women so disposed, that by means of truth, wisdom and love alone, a happy home life can be theirs.

(To be Continued)

## A Pair of Striped Trousers

By JOHN BROPHY

"The respectability of the English," said the Canon, sipping his iced lager, "is one of the biggest problems a parson has to face."

He gazed round meditatively at the cane chairs, the vine veranda, and the sweating orchestra of Lemonias.

"You mean," I suggested, "that Anglican Cairo would disapprove of your coming here in the evening?"

The Canon shook his big round head. "That's a mere personal inconvenience." He grinned, a boyish, uncanonical grin. "And, as you see, I don't allow the disapproval of the righteous to rob me of my beer and conviviality. But what I meant was the English tendency to smother religion in respectability. They don't see any dividing line. If you have a certain position to keep up you go to church or lodge, in much the same way as you keep a car and dress for dinner. It's better at home, I believe, now. Churchgoing is rather disreputable, in the towns at any rate. Carries no social kudos. Consequently what congregations they get are willing. People who want to be at church, not people who think they ought to go even if it bores them. But here in Cairo it's another story. We're still living in the Victorian Age. People turn up because they are part of the British garrison. Keeps up their prestige. Shows they haven't gone slack and Levantine."

"That's not a bad thing," I protested gently.

The Canon looked surprised. "I wasn't suggesting it was. But it's not religion. It's respectability. Sometimes I think respectability is the toughest, most fundamental, most enduring quality in the English character. There was that man with the striped trousers, for example."

"You never told me about him."

"Didn't I? Well, I suppose I've never made up my mind what his motive was. He was a renegade. He'd gone native, very poor native, too, years before the war. I buried him under the name of Charles Fenwick, but I've no idea if that was faked or not. Nobody knew anything about him, and the people he lived among out at Rod el Farag knew him only as El Ingelisi. He had tried to forget his birth and his nationality, to submerge himself in Arab Cairo completely. Drink started him that way. Whisky before sunset. Then hashish. While he was an Englishman he found he starved. Nobody wanted him, nobody would stand him a drink or give him a bed. That was after he'd taken to the hashish. But he found that if he wore a galabayah and a tarboush he could always beg enough to buy the drug, and poor people would give him enough food to keep body and soul together. So he became to all intents and purposes a native beggar, sleeping in doorways and cattle byres. He got dirty, of course, and developed sores all over his body. His skin went dark and rough, and it's not uncommon to see Egyptians with pale blue eyes. He passed right out of the ken of the British community long before I came out here.

"I only saw him twice before he died, and the first time I had no notion he was English. It was out at that tree they say Mary rested under during the flight to Egypt. Nothing but a legend, of course, but interesting, and I was taking a party of visitors round Cairo, so I stopped there and told them about it. There was an old man in rags sitting in the shade with a begging bowl. There is always one of that sort, and I would have paid no attention to him

but for the fact that I thought he was attending to what I was saying. You know, a man's eyes look quite different if he understands your language. I thought this poor old beggar might once have been a student with a smattering of English who'd fallen on bad days. But when I spoke to him he answered in Arabic, as if he didn't grasp a word, whining for money. I gave him a little and went off.

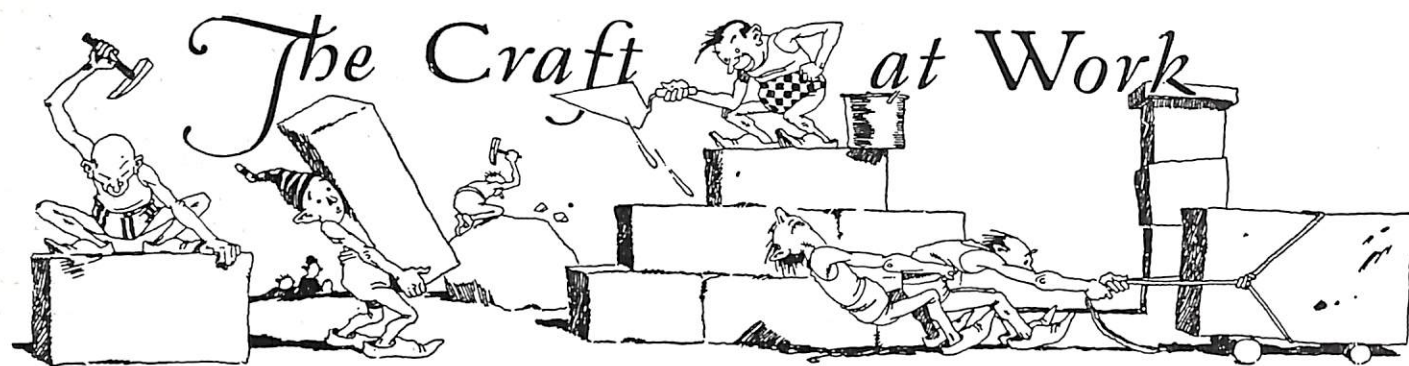
"The next time I saw him was in my church, at the Christmas evensong service. He was sitting right at the back, next the door, with his tarboush in his hands, and his long, dirty white hair tousled all over his head. And his galabayah was tucked into a pair of black striped trousers! Some of the congregation—God forgive them, I suppose they were young and knew no better!—kept turning their heads and tittering among themselves. Just imagine it! Through years of filthy beggary he had kept a pair of respectable trousers, and now he had come to church in them because it was Christmas.

"Being a sentimental fool, I was touched. I made up my mind to get hold of him after the service, but he was too quick for me. He slipped out during the last hymn. I made inquiries everywhere, but it seemed hopeless. And then one evening a schoolboy came to see me. His English wasn't very good, and I was only learning Arabic at the time. But I gathered he lived at Rod el Farag and went to the secondary school there. He told me that an old beggar they called El Ingelisi had died in a mud hut and had left a note to be given to the parson at the English church. It was quite a short note, in a feeble, illiterate scrawl: 'Bury me Christian in my striped trousers.' He signed it 'Charles Fenwick,' and that's the name I put on the headstone. I found the trousers carefully folded and wrapped in brown paper under his head when I went out to see the body."

"A very interesting bit of psychology," I said.

"I dare say," the Canon returned. "But I wish I could make up my mind whether he wanted me to bury him because I'm a minister of religion or because I'm a symbol of English respectability. If I knew the answer to that question I'd understand my congregation a lot better than I do."





## JANUARY ANNIVERSARIES

## DECEASED BRETHREN

Henry VII, King of England, presided as Grand Master at a lodge held in his palace in 1502. This monarch was born at Pembroke Castle, January 28, 1457.

Gen. Benjamin Lincoln, American officer who received the sword of Lord Cornwallis in the Revolutionary War, and was later Secretary of War, was born at Hingham, Mass., January 24, 1733, and was a member of St. Andrew's Lodge, Boston.

Gen. Anthony Wayne, Revolutionary officer, was born in East Town, Pa., January 1, 1745. Although his lodge is unknown, the Grand Lodge of New York dedicated a monument in his memory at Stony Point in the year 1857.

Rev. Frederick A. C. Muhlenberg, Lutheran minister and a delegate to the Continental Congress from Pennsylvania, was born at Trappe, Pa., January 1, 1750, and was a member of Lodge No. 3, Philadelphia.

Alexander Hamilton, first Secretary of the Treasury, was born on Nevis Island, British West Indies, January 11, 1757. In company with Generals Washington, Lafayette and Knox he visited Williamsburg, Va., Lodge No. 6.

Oliver Wolcott, Grand Master of Connecticut and Governor of that state, was born at Litchfield, Conn., January 11, 1760. He was Secretary of the Treasury from 1795 to 1800.

Col. Joseph Montfort, patriot and statesman, was on January 14, 1771, appointed Provincial Grand Master of and for America. He had the distinction of being the only one to hold this office.

Robert H. Goldsborough, U. S. Senator from Maryland (1813-19; 1935-36) and an officer in the War of 1812, was born near Easton, Md., January 4, 1779, and became Senior Grand Warden of the Grand Lodge of that state in 1824.

James E. Oglethorpe, founder and first Governor of Georgia, who organized the first Masonic lodge in that

state later called Solomon's Lodge No. 1, died at Cranham Hall, Essex, Eng., January 30, 1785.

Albion K. Parris, Governor of Maine and U. S. Senator from that state, was born at Hebron, Me., January 19, 1788, and was a member of Ancient Landmark Lodge No. 17, of Portland.

Jacob Collamer, Postmaster General under President Taylor and U. S. Senator from Vermont, was born at Troy, N. Y., January 8, 1792, and was a member of Rising Sun Lodge No. 7, Royalton, Vt.

Caleb B. Smith, Grand Master of Indiana and Secretary of the Interior under President Lincoln, became a member of King Solomon's Chapter, R.A.M., Richmond, Ind., January 1, 1839. His death occurred at Indianapolis, January 7, 1864.

Franklin Simmons, noted artist and sculptor, was born at Webster, Me., January 11, 1839, and was a member of St. John's Lodge, Providence, R. I.

Capt. Isaac Chauncey, Naval hero of the War of 1812 and a member of Independent Royal Arch Lodge No. 2, New York City, died at Washington, D. C., January 27, 1840.

Garret A. Hobart, twenty-fourth Vice President, received the Thirty-second Degree in New Jersey Consistory at Jersey City, January 31, 1876.

Charles B. Aycock, Governor of North Carolina (1901-05), was initiated in Wayne Lodge No. 112, Goldsboro, N. C., January 4, 1892, and in January, 1897, was elected Grand Orator of the Grand Lodge of that state.

Henry M. Rice, U. S. Senator from Minnesota (1858-63) and a member of St. Paul (Minn.) Lodge No. 3, died at San Antonio, Tex., January 15, 1894.

Robert Macoy, Masonic author and publisher, died at Brooklyn, N. Y., January 9, 1895.

Gen. Joseph Wheeler, who served in the Confederate Army in the Civil War and in the U. S. Army during the Spanish-American War, died at Brooklyn, N. Y., January 25, 1906. He was a member of DeMolay Commandery No. 14, K.T., of Decatur, Ala.

Maj. Gen. Russell A. Alger, Secre-

tary of War under President McKinley and a member of Corinthian Lodge No. 241, Detroit, Mich., died at Washington, D. C., January 24, 1907.

Frank C. Emerson, who at the time of his death was Governor of Wyoming, affiliated with Cloud Peak Lodge No. 27, Worland, Wyo., January 25, 1919.

Oscar W. Underwood, U. S. Senator from Alabama and a Thirty-third Degree Mason of the Southern Jurisdiction, died at Accotink, Va., January 25, 1929.

James Isaac Buchanan, Dean of the Northern Supreme Council, died at Pittsburgh, Pa., January 2, 1931.

## LIVING BRETHREN

William G. Conley, Governor of West Virginia and a member of the Scottish Rite Bodies at Wheeling, was born at Kingwood, W. Va., January 8, 1866.

Maj. Gen. John A. Lejeune, who commanded the U. S. Marines in France during the World War, was born in Pointe Coupee Parish, La., January 10, 1867, and is a member of Albert Pike Consistory, Washington, D. C.

Flem D. Sampson, Governor of Kentucky, was born at London, Ky., January 23, 1875, and became a Mason in Mountain Lodge No. 187, Barbourville, Ky.

Thomas J. Houston, Imperial Potentate of the Mystic Shrine, was born at Chicago, Ill., January 4, 1877.

Franklin D. Roosevelt, Governor of New York and a member of the Scottish Rite Bodies at Albany, was born at Hyde Park, N. Y., January 30, 1882.

Marshall W. Wood, Past Grand Chamberlain and Emeritus Member of the Southern Supreme Council, received the Thirty-third Degree at a special session of the Supreme Council held in Washington, D. C., January 15, 1883.

Arthur J. Weaver, Governor of Nebraska, was initiated in Falls City (Nebr.) Lodge No. 9, January 7, 1895.

J. E. Erickson, Governor of Mon-

tana, was made a Mason in Chateau (Mont.) Lodge No. 44, January 30, 1901.

Harry G. Leslie, Governor of Indiana and a Thirty-third Degree Mason, was initiated in La Fayette (Ind.) Lodge No. 123, January 14, 1905.

Martin E. Trapp, former Governor of Oklahoma, received the Thirty-second Degree at Guthrie, Okla., January 18, 1906.

Gen. Merritte W. Ireland, former Surgeon General, U. S. A., received the Thirty-second Degree in the Army Bodies, January 1, 1910.

Dr. George C. F. Butte, Vice Governor and Secretary of Public Instruction of the Philippine Islands, received the Thirty-second Degree at McAlester, Okla., January 27, 1910.

Dr. Charles H. Mayo, noted surgeon and former Grand Orator of the Grand Lodge of Minnesota, received the Thirty-second Degree at Winona, Minn., January 28, 1910. He is also a member of the York Rite and Shrine.

George Washington Finley (Tewah-suah-ke-mon-goh), Chief of the Pianweshaws, received the Thirty-second Degree at McAlester, Okla., January 25, 1917.

Julius L. Moier, Governor of Oregon, received the Thirty-second Degree at Portland, January 17, 1919.

Walter M. Pierce, former Governor of Oregon, received the Thirty-second Degree at Portland, January 23, 1920.

Louis L. Emmerson, Governor of Illinois and former Grand Master of that state, was appointed Grand Treasurer of the Grand Encampment, K.T., U. S. A., in January, 1929.

## INSTALL GRAND MASTER

Organization of the most worshipful grand lodge of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts took place in the Masonic Temple, Boston, Monday, December 28th, and Curtis Chipman was installed grand master by the outgoing grand master, Most Worshipful Herbert W. Dean, of Cheshire.

The new grand master then installed the newly elected and appointed officers. The appointments were: Right Worshipful Rutherford E. Smith, of Newton, deputy grand master; Bradford L. Ames, Brookline, district deputy grand master for the first district; Lester M. Bacon of Somerville for the second (Cambridge) district; Robert S. Chase, Waban, for the second (Boston) district; William A. Wry, Revere, for the third (Boston) district; Grover C. Hoyt (Boston) for the third (Chelsea) district; Wallace L. Hancock, West Roxbury, for the fourth (South Boston) district; Frank L. Cushing, Brain-

tree, for the fourth (Dorchester) district; John H. Joy, Winchester, for the fourth (Roxbury) district; Alfred P. Waterman, Brookline, for the fifth (Waltham) district; H. Wendell Prout, for the fifth (Brighton) district; Archie M. Howland, Arlington, for the sixth (Arlington) district; Harris M. Richmond, Winchester, for the sixth (Somerville) district; George A. Chisholm, Melrose, for the seventh (Malden) district; Lauren L. McMaster, Wakefield, for the seventh (Melrose) district; John H. Mattson, Lynn, for the eighth (Salem) district; Frederick J. Needham, Lynn, for the eighth (Lynn) district; Charles L. Lovell, ninth district; Harold S. Dean, 10th; James R. Baldwin, 11th; Harold D. MacDonald, 12th; Arthur S. Rollins, 13th (Fitchburg); Frank W. Wilson, 13th (Barre); Alfred E. Rankin, 22d James Inches, 23d; Erwin B. Woodbury, 24th; Peter Wood, 25th; William J. Holbrook, 26th; Henry W. Royal, 27th; Edward W. Burt, 27th; Robert L. Cooke, 28th; Harold W. Sprague, 29th; James H. Wilson, 30th (Fall River); Seth J. Besse, 30th (New Bedford); Clarence P. Hayden, 31st; Sumner I. Lawrence, 32d (Hyannis); Henry A. Snow, 32d (Provincetown); James Matthew, 33d.

Robert J. McKechnie, Taunton, grand marshal; the Rev. Paul Sterling, John C. Breaker, Percy T. Edrop, Robert Walker and Frank B. Crandall, grand chaplains; Roy Perry Miles, Chicopee Falls, and George Emery Green, Medford, grand lecturers; E. Lester Swett, Dedham, senior grand deacon; Alexander L. Keltie, Westwood, junior grand deacon; Eugene B. Wyman, Cambridge, senior grand steward; G. Sherman Blair, Concord; Donald B. Chapman, Franklin, and Roswell B. Dunham, junior grand stewards; Lucius T. Cushman, Taunton, grand sword bearer; Byron Jackson, Newtonville, grand standard bearer; Philip Brooks Bradbury, Boston; Robert P. Easland, Pittsfield, grand pursuivants; B. Frank Reissman, grand organist, and George W. Chester, grand tyler for the 35th time; Frank H. Hilton, Belmont, director of administration.

In the evening the feast of St. John the Evangelist took place in the banquet chamber, the grand master, Curtis Chipman, presiding. The speakers were the Rev. Dr. John Morris Evans, of Providence; Channing Cox and Wor. Bro. Carl H. Claudy of Washington.

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## THE NEW SPANISH FLAG

The new Spanish government has added a band of violet to the red and gold of the old Spanish colors of the monarchy. The band of violet was

placed in the flag according to popular rumor, because this color is the symbol of Castilian liberty.

## TOUGH HIDES

"The hide of a single whale has made 200 pairs of boots, 25 pairs of shoes, besides large quantities of heavy belting, shoestrings, etc."—*News Item.* ford L. Ames, Brookline, district dep-orphan, these men find more excuses for

We know some people whose hides gauged by their thickness would surpass the above many times over. When it is time to contribute to worthy causes, when appeal is made on behalf of a destitute brother, his widow or orphan, these men find more excuses for not giving than a centipede has legs. Strangely enough, these men, who are no credit to the fraternity, are often those who expect and receive more than most from it. It all illustrates the in-born selfishness of the individual on whom the beautiful and instructive lessons of the ritual are lost. Better far to keep such men out of the fraternity. They do it no good, and while in time conscience plays its part, and inevitable and inexorable fate brings them to the common level of all, their example is too often a discredit to the name of Freemason.

## ARTHUR S. FISHER

Arthur S. Fisher, well known as secretary to the secretary of the Grand Lodge of Masons of Massachusetts, died suddenly during the night of Christmas Day at his home, 7 Gleason Street, Malden, Mass. He had been in poor health for some time. He was born in Malden 61 years ago. Wor. Bro. Fisher was past master of Euclid Lodge of Masons of Boston, and a member of Middlesex Lodge of Odd Fellows. He is survived by his wife and a daughter, Miss Marion Fisher.

Services were held at the home of the deceased Monday, Dec. 28.

Brother Fisher as a member of the executive staff in the grand secretary's office, had by conscientious and painstaking effort served the Craft faithfully and well. His uniform courtesy was a keynote to his character. He will be missed by many to whom his presence in the grand secretary's office had become apparently permanent.

## CANADIAN ALLEGIANCE

There are three lodges in Canada which still retain their allegiance to the Grand Lodge of England. All three of them are more than a hundred years old, and are: St. Paul's No. 374, St. George's No. 440, both of Montreal, and Royal Standard No. 398, of Halifax, Nova Scotia.



## LORD BELHAVEN

## GRAND MASTER

Lord Belhaven and Stenton, of Wishaw House, Wishaw, Scotland, was recently elected grand master Mason of Scotland. Lord Belhaven had previously served as substitute grand master.

He is the eleventh baron, and is 60 years of age. He is a retired lieutenant-colonel of the Indian Army.

Lord Traprain, son of the late Earl of Balfour, was appointed junior grand deacon.

## A CORNERSTONE

The Grand Lodge of Oklahoma, with Claude M. March, grand master, officiating, and assisted by other members of grand lodge and officers of local lodges, laid the corner-stone of a new junior high school building at Oklahoma City. The structure is named in honor of William Howard Taft, who was made a Mason "at sight" February 18, 1909, at Cincinnati, Ohio, by the Grand Master of Masons of Ohio, Charles S. Hoskinson. On April 14, 1909, he was elected to membership by affiliation in Kilwinning Lodge No. 356, Cincinnati, Ohio.

## HOW CAME IT AND WHY?

At a recent meeting of the Jubilee Masters Lodge in London, England, a demonstration of the Scottish work in one degree was given by a degree team from the Grand Lodge of Scotland. Much interest was evinced in the demonstration but it did not show as much contrast as was illustrated when an American team gave the work at the same lodge many years ago. The similarity between the Scottish and English work was quite marked, whereas, the dissimilarity of the work of the English and American lodges created much discussion, for the reason that most Masons in England and America are of the opinion that the American ritualistic work was originally the same as in England soon after Speculative Freemasonry was organized.

Many Masons of London and the provinces are eager to have another demonstration of the work of the two countries, which they think could be given without much difficulty, through the America Lodge here.

## ACTIVE AT 88

At a recent meeting of King Solomon's Lodge No. 9, Helena, Mont., given in honor of the Lodge Past Masters, Moses Morris, 32°, K.C.C.H., a past grand master, officiated as master. Mr. Morris, who is eighty-two years of age, conferred the Master Mason Degree on one of the candidates in a masterful manner. He is

the oldest-ranking living past grand master of the Grand Lodge of Montana and for thirty years has devoted much time in visiting and comforting the sick and ailing members of the fraternity.

His memory and sight are both in fine condition, and at the request of the members of the lodge he spoke reminiscently of the old days of Masonry in Montana, taking as his theme, Helena Lodge No. 3, which he joined sixty-five years ago—1866.

## TRIBUTE TO THE

## FIRST PRESIDENT

Alexandria, Va.—Three Masonic lodges which have been closely associated for many years held their annual commemoration of the death of George Washington Monday morning, December 14, at the tomb at Mount Vernon, Washington having died on that date in 1799. The lodges are: Alexandria-Washington No. 22, of Alexandria, of which Washington was the Charter Master; Fredericksburg Lodge No. 4, which he joined upon reaching his majority, and Washington Lodge No. 21, of New York City.

The representatives of the lodges met in the room of the Masonic Temple in this city, which is rich with the relics of Washington, then repaired to the interior of the mausoleum where the remains of Washington repose, and performed Masonic ceremonies.

## HIGH VOLTAGE

Of the class lodges in London there is one called the Electric Lodge, the membership of which is limited to electrical engineers. Though a bit belated, it observed the Faraday centenary a few weeks ago. Members from other lodges joined them, including an especially large group from Faraday lodge. A collateral descendant of the great natural scientist, Philip Michael Faraday, past grand organist of the Grand Lodge.

## PAST GRAND COMMANDER

J. Alexander Cameron, prominent attorney of Montreal, Canada, died at his residence there December 16, at the age of sixty-one.

The late Mr. Cameron was born in Huntingdon, where he lived during his early life and attended the academy at that place. He was a graduate in arts and law at McGill University. Immediately following his graduation in law (1893) he entered the practice of his profession, and for the last quarter of a century has been an outstanding member of the bar in that city.

Though eminent in his profession, in business and as a lay member of his church, Mr. Cameron, as Sovereign Grand Commander, attained the great-

est honors Scottish Rite Masonry can bestow on its members. Having joined Chateaugay lodge, A. F. & A. M., in that town, while in his twenty-first year, he rose rapidly and became master of that lodge before he came to Montreal. Here he joined Royal Albert Lodge and was master of University Lodge. He served first as deputy grand master and then as grand master of the Grand Lodge of Quebec. Though he had been ill for some time, Mr. Cameron, with some effort, attended the recent annual session of the Supreme Council, Scottish Rite of Freemasonry, held during last October.

## NO DIGNIFIED WAY

## TO GET OUT

Ways and means of becoming a Mason are well known to every member of the craft. Petition, payment of fees, investigation, initiation and the study of catechetical questions and answers make up a course of procedure that is widely understood. Methods of getting into the Masonic institution are plain and easy of comprehension, but how about getting out of it? What dignified and honorable course is open to a man who for any reason whatever—business, religious, on account of change of location or circumstances, or private and undisclosed—desires absolutely to sever his connection with the fraternity? How shall he proceed?

Entrance into anything temporal presupposes some means of exit.

As the candidate entering Masonry does so "of his own free will and accord"—coercion of any kind being something outside the Masonic code—there should be some means of his voluntarily departing therefrom whenever it is his wish to do so. In Illinois there is none that we know of. Men are detached from our institution only by death.

It is said that a member may take a dimit. This dimit he may destroy if he please, or may carry it about with him and not present it to any lodge. But does this cut him loose from Masonry? Certainly not. He is simply an unaffiliated Mason, with the option of presenting his dimit and resuming active membership. In case of un-Masonic conduct he may be brought to trial and expelled from the fraternity, even though unaffiliated at the time. But in such an extreme case he is still an expelled member.

## FIJIAN ORGANIZATION

## SIMILAR TO MASONRY

There often arise discussions of signs, apparently Masonic, that are found among ancient ruins of former times, and of societies that are known to have existed among natives of lands

where white men have seldom visited. An account is given by Professor Wolff, the anthropologist, of Berlin, Germany, of a large stone temple found in the mountains of Fiji, where an organization in many respects similar to the Masonic fraternity meets.

Dr. Wolff relates that for many centuries the natives of this society have met in this temple and some still hold meetings there and guard their secrets very tenaciously. The society is said to have been founded by the Spanish navigator, Mendana, three centuries ago, when he went from Peru. There is a manuscript in Spain which tends to corroborate this. Mendana was a Mason.

The natives of Fiji belonging to this ancient order are inimical to the government, and the government of Fiji, as a matter of precaution, established a garrison in the district. The ancient temple is divided into three parts. The entrance is for the first degree members or novitiates, and they can get no further for four years. Then, if they are deemed admissible, they can go a step further and take a second degree, going into the second part. After four more years, if, after the tests, they are considered sufficiently worthy, they are admitted into the holy magna, which is a sacred enclosure entirely of stone.

—London Freemason.

## SOME SIGNIFICANT FIGURES

A collection of a few reliable statistics with a view to illustrating the universality of Freemasonry in the world today. The membership of the English constitution in the British Isles has been assessed at 322,000, and Scottish at 90,000, and the Irish at 50,000—an aggregate of 462,000.

These figures, however, do not account for brethren not in active membership, but one may safely say that if these were included in the total each unit would be doubled.

In Continental Europe (not including France) there are 2,000 lodges with an aggregate membership of 210,000. There are nine grand lodges in Germany, after which Sweden heads the membership list with 21,805, although it has only 30 lodges. Norway has 24 lodges, with a total of 9,233 members. The Netherlands claim 123 lodges, with 7,475 members; Austria 25 lodges, with 1,652 members; Bulgaria eight lodges, with 900 members; and Czechoslovakia 20 lodges, with 923 members. In the U. S. A. all Masonic returns are carefully registered and periodically published. There are no fewer than 10,747 lodges with an aggregate membership of 3,271,360 in America, the State of Texas heading the list with 1,246 lodges. As regards membership,

however, New York tops the list with 337,558 members in 1,000 lodges.

Canada has 1,351 lodges, with a total membership of 195,144. The Grand Lodge of Canada heads the list with 558 lodges under its control in Ontario. Even in Latin America, where a somewhat harsh type of Roman Catholicism has struck blow after blow at Freemasonry and other religious orders, there are 450 lodges with 41,000 members.

Australasia can boast of seven grand lodges, New South Wales heading the list with 558 lodges and 64,585 members.

Is any further proof needed as to the soundness of Freemasonry and its ministry to mankind in the world today? Take away its influence and the world would be shorn of much of its spiritual glory. Without exaggeration it may be fairly claimed that Freemasonry has brought us nearer than any other system to the Poet's dream of:—

*"Earth redeemed and made glorious,  
lightened by Heaven within;  
Man and man brought face to face with  
a never-thought-of sin;  
Lion and Lamb lie down in the flowers  
that sweeten the sod:  
Some of us call it Brotherhood, but  
others know it is God."*  
—London Freemason.

## SOLOMON'S TEMPLE

## IN HISTORY

Answering a query as to why Solomon's Temple came to occupy so prominent a place in history, a writer in *The Masonic Outlook* says:

Omitting, as is necessary here, all references to theological and supernatural factors, and confining the discussion to social, political, and economic factors, the Temple became the world's most famous building for these reasons:

It paved the way to monotheism. At the time it was built as a royal chapel for King Solomon, there were many religious centers among the Jewish tribes, some devoted to one god, some to another. The king's own shrine naturally became the most powerful center in time, and finally ousted all others, thereby paving the way for one church, one priesthood, one religion.

It establishes the Davidic Dynasty. The people were split into many tribes with local chieftains, and these quarrelled much among themselves. By establishing a strong central dynasty inter-tribal wars were stopped, unity was made possible, and the many tribes became one nation. David planned for Jerusalem to be his capital. Solomon built it, and in so doing firmly established the dynasty; in all this, the building of the Temple was the central factor.

Although not a large or expensive structure as buildings now go, it was a magnificent achievement for its time and helped powerfully to establish the fame of Jerusalem (until Solomon's time an obscure village) and to make of it the nation's recognized center, thereby again helping to create national unity and inter-tribal solidarity.

The priesthood which grew up about the Temple came in time to dominate the religious life of all the people and at last to control the nation. The Temple, being their headquarters, became the focus of the enthusiasms, zeal, and hopes of all Israel and Judah.

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The Temple was three times destroyed and twice rebuilt; since so much of their life was wrapped up in these fortunes and misfortunes of the Building profoundly excited the feelings of the people, and became central in their thought, practices, traditions, legends, and literature.

And since two great subsequent religions, Christianity and Mohammedanism, incorporated into their own system the literature and traditions of the Jews, it came about that all three of the religions of the Western World brought (and held) the Temple to the attention of many millions for many centuries.

Even after the Temple was finally destroyed in A. D. 70, and the Jews dispersed, it continued to serve as a symbol for them of all their desperate hopes, their faith, and their aspirations. Among the Jews, for example, who settled at Alexandria and made of that city a Jewish capital second only to Jerusalem in importance, there grew up a powerful theology of which almost the whole of its imagery and its language centered in the Temple. It is very probable that it was from this source, after many centuries and through roundabout channels, that our own Masonic symbolism of the Temple was inherited, albeit on that subject opinions differ.

#### A BOOK FOR NEW MASONS

When one considers that more than one hundred thousand books have been printed on Freemasonry and closely related topics, it is surprising that anything new can be produced. Yet this feat has been accomplished by Brother Carl H. Claudy in his recently published "Introduction to Freemasonry", a book of 192 pages arranged in three sections covering the E. A., F. C. and M. M. degrees in a manner which both the new and the old Mason will enjoy. The book is a delight to the new brother, and a revelation to the "old timer" who had to seek his information in devious channels, for in his day there were no schools and lodges of instruction, nor did the officers themselves always know the essential facts of Masonic symbolism and interpretation.

Claudy's "Introduction to Freemasonry" tells in plain and simple language the essential details of Masonic organization, ancient usages and customs, history, law, landmarks, powers and duties of the Grand Lodge, grand masters, the worshipful master, the wardens, and so on. It answers the hundreds of questions which Freemasons naturally ask when taking the degrees, and thus brings needed informa-

tion to the seeker and aids the instructor in replying intelligently to the hundreds of queries which only a new and enthusiastic Mason can think of.

Ten thousand copies of this new book were sold before publication, as the Grand Lodges of Massachusetts and New Jersey bought five thousand sets each for presentation to newly admitted brethren. For such the work is available in three single pocket-size volumes, one for each degree; but for the Mason who has already taken his work, the single volume edition is recommended. It is in larger format and measures up in size and bulk to the other standard Masonic volumes which every well-informed Mason must have.

Either the single or three-volume edition can be had from the Macoy Publishing and Masonic Supply Co., 35 West 32nd St., New York City, N. Y., for \$2.00 postpaid. The single volume edition will be shipped unless the other is specifically ordered.

He may become delinquent in the payment of dues and allow himself to be suspended, in which case he is denied Masonic rights and benefits, but he is still a member. He may pay his dues to the time of his suspension and refuse to make application for reinstatement, but even then he is technically still a member and such a course is indirect, not entirely dignified and

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tinged with some discredit. And for the asking he may be readmitted to active membership by a unanimous ballot. Even as expelled member may be reinstated by action of the Grand Lodge.

There ought to be some regular and lawful procedure by which a man who so desires may make application to his lodge for complete and absolute severance of his Masonic relations, pay what he owes to the last cent, and, without ill-feeling on his part or that of the lodge, make a clean and honorable exit, becoming as much an outsider as he was before he signed his original petition for membership.

—Masonic Chronicler.

#### FREEMASONRY'S MERITS

The Masonic fraternity flourishes on its merits. Its foundation is the truth, its superstructure is good will to man, its atmosphere is the breath of pure and holy injunctions counseling unvarying obedience to the behests of God. Its very ceremonies in the various degrees seriously studied and rightly comprehended constitute a valuable disciplinary education. From the moment when the conscience of the neophyte is quickened to a sensibility, keener than the point of a sharp instrument, to the sublime hour when the dramatic lesson of fidelity is taught at the confines of the grave, the progress of the candidate is an intellectual pilgrimage through the realms of allegory, in which each succeeding step is a delightful revelation of new truths and beauties of thought couched in the picturesque but expressive language of symbolism. Virtue, temperance, fortitude, prudence, justice, truth and honor are qualities he is instructed to cultivate. He is taught practically a lesson of charity more effective than the essence of a thousand sermons. He is clothed in the garb of purity, presented with the emblems of industry and admonished to walk uprightly before God and man. The sciences shed their genial rays upon his pathway, and the holy Bible leads and lights him to the end. And when at last he stands forth as a Master Mason he is profoundly thrilled with the consciousness that he is one of a universal band of brothers whose noble mission is to dignify and grace with their presence and benediction, the incipency and the completion of great public edifices and memorials, to help the needy, to soften the hard couch of poverty, to alleviate the sufferings of the distressed, to soothe the pillow of the sick, to tenderly watch at the bedside of the dying, to bury the dead, to assuage the pangs of the bereaved, administering aid and comfort to the lonely heart and hearth, and to lead widowhood and orphanage to the reviving springs of hope. Nor does

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and by the District of Columbia George Washington Bicentennial Commission. It provides for a series of sixty major and collateral events, which will be presented at regular and frequent intervals and on definite dates throughout this nine-month period of the celebration, which will begin February 20 and 21, in the churches and Sunday schools, and will be officially opened on February 22, and continue through to Thanksgiving Day on November 24.

Preparations are being made for the reception and entertainment of a greater number of visitors from all parts of the United States and from Canada and foreign countries than has ever before visited Washington in any given year. Conservative estimates of this number have been placed at from six to eight million.

Those events, which are listed as major events, it is stated, will be held under official auspices. As the program is carried out, they will constitute what may be termed the peak days. These events will be the greatest drawing cards in attracting visitors, and for this reason they have been given definite dates far in advance, so that prospective visitors from all parts of the United States may arrange their travel itineraries accordingly.

The collateral events will be found to include various gatherings and celebrations, which, while arranged sometimes without any co-operation on the part of the Bicentennial Commission, are in many instances being planned with full official co-operation and sponsorship. It is certain that some of these events will be staged upon a scale which will warrant their appearing among major happenings in the revised program. But it is pointed out that these dates will remain as now announced, so that the public at large can arrange its travel itinerary to Washington with the assurance that the dates will not be changed.

In addition to the schedules of major and collateral events the commission has also included in a third section a list of 165 conventions to be held in Washington during the bicentennial year. This list has been compiled by the greater national capital committee of the Washington Board of Trade. These conventions will bring not only the delegates, but large numbers of unofficial visitors, such as members of delegates' families and friends, who will greatly augment the crowds which the bicentennial will attract.

Copies of the tentative program may be had by addressing either the U. S. George Washington Bicentennial Commission or the District of Columbia George Washington Bicentennial Commission, Washington, D. C.

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## WINS ARCHITECTURAL MEDAL

The 1931 award of an architectural medal to the owner of the most pleasing structure erected in Baltimore, Md., during the year, was made to the Ancient and Accepted Scottish Rite of Maryland, William Booth Price, Inspector General in Maryland for the Scottish Rite Supreme Council, Southern Jurisdiction. Such an award has been made by a committee of public-spirited men of Baltimore each year since 1925.

The Scottish Rite Temple of Freemasonry above referred to is located at the corner of Charles and 39th Streets, and was designed by the office of Clyde N. and Nelson Friz, architects, in consultation with John Russell Pope, of New York.

It is stated that the committee found no fewer than eighteen candidates for the award, and the decision is therefore the more complimentary. In arriving at their choice the members found several points for special consideration in the Scottish Rite Temple. Among them were the prominence of a site which had been adorned by so fitting a building, and the enhancement of the growing impressiveness of Charles Street by this latest addition to its monumental structures. But aside from these considerations the Temple itself is regarded as architecturally competent to an unusual degree. An article in *The Evening Sun*, of Baltimore, January 1, comments as follows on the building:

"There is little in it that is original, but there is nothing that is dull or cheap or unpleasantly pretentious. The building masses well; seen from almost any point of view, its parts arrange themselves in an attractive pattern, dominated always by the great columned portico. In detail there is much to be admired. The columns are beautifully proportioned to their apparent function. The cornice is bold, but its components are in scale. And the building as a whole is given the setting of balustraded steps and terraces which its magnitude demands. But, most of all, the committee is impressed by the fact that it will be more difficult in the future to put cheap and shoddy buildings on this important thoroughfare."

## ENGLAND'S SPLENDID MASONIC CHARITIES

His Grace the Duke of Portland, past grand warden, provincial grand master for Nottinghamshire, will preside at the next Royal Masonic Benevolent Institution Festival on February 24, 1932.

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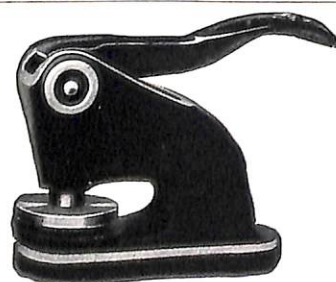
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Royal Masonic School for Boys, created in 1798, with an enrollment of 1,422, and the first one above named, which was founded in 1832 for aged Freemasons and widows, with nearly 2,000 persons of both sexes now receiving benefits.

The cost to maintain these three institutions is more than a million dollars annually, which is made up by donations given at festivals throughout each year.

**AN INTERESTING INSTALLATION**

For the first time in the Masonic history of California, a past grand master installed his son as master. The occasion was at a communication of Starr King Lodge No. 344, San Francisco, Cal., December 9, and the two participants were Charles M., the father, and the son, Albert C. Wollenberg. The father was master of Starr King Lodge in 1911, and grand master nineteen years later.

**A VETERAN**

J. William Palmer, of Washington, D. C., celebrated his ninetieth birthday, recently. He is the last surviving charter member of Almas Shrine Temple in that city, and one of the oldest living Masons, having joined Annapolis Lodge in October, 1863. Mr. Palmer is a charter member of Mount Pleasant Lodge and the Ashlar Club. Among his other affiliations are: The Masonic Veterans' Association, Burnside Post of the Grand Army of the Republic, and the Second Corps Association of the Army of the Potomac.

On his paternal side he traces the arrival of his ancestor in this country back to 1631, when Thomas Palmer, of England, settled in Rowley, Mass. Though Mr. Palmer was born in Concord, N. H., his parents settled early in Minnesota, and it was from this state that he joined the First Minnesota Infantry in the Civil War. As a veteran of the Union Army, Mr. Palmer served fifty-six years in the War Department, forty-five of which he was chief of a division in the Adjutant General's Office.

**A SMILING PARADOX**

*I've squandered smiles to-day,  
And strange to say,  
Although my frowns with care I've  
stowed away,  
Tonight I'm poorer far in frowns than  
at the start;  
While in my heart,  
Wherein my treasures best I store,  
I find my smiles increased by several  
score.*

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**VERSATILITY IN PALESTINE**

An article which illustrates the universality and breadth of Freemasonry likewise appears in the issue of *The Freemason* for December 26, 1931. Reviewing the rapid progress of Freemasonry in the Holy Land and a visit to the Lodge of Mount Zion which bears allegiance to the Egyptian Constitution, the writer states: Mount Zion is a Hebrew Lodge, and the work is done in that language, but on the occasion described "the Master, after opening the lodge in Hebrew, handed the gavel to an Arab Christian, who worked the degree in Greek as the candidate was a Greek priest. Then the lodge passed to other degrees in French and Hebrew and a speech was delivered in Irish by a visitor. As the candidate was a priest, he was permitted to retain his cassock throughout the ceremony."

There are lodges in the Holy Land under the English, Scottish and Egyptian Constitutions. In the Scottish lodges the membership consists of Jews, Copts, Maronites, Moslems and Christians. The Bible and Koran both may be found on the pedestal, to be used as the candidate may choose.

Every place is safe to him who lives with justice.—*Epictetus*.

**NEW ZEALAND GRAND LODGE**

Wellington, New Zealand—Freemasonry began in New Zealand by grant of charters from the Grand Lodges of England, Ireland and Scotland. In 1889 steps were taken by a majority of the Craft lodges to form an independent grand lodge for New Zealand, and one year later constitutions were adopted, forming such a lodge. These constitutions are among the unique organic laws of the grand bodies of Symbolic Masonry.

In a paper read before the Research Lodge of this city, and appearing in the November 2, 1931, issue of the *New Zealand Craftsman*, C. H. Taylor discusses the powers of government under these constitutions. He raised two questions which he answered as follows:

"Who are the actual rulers of the Craft in New Zealand?"

"Theoretically, the power of government resides in the whole body of Freemasons who work under the New Zealand Constitution. The average member of a Craft Lodge is, however, not far wrong if he feels that he exercises little or no influence in the government of the Craft. He is not a ruler. He is one of the ruled.

"The interesting question is: By whom is he ruled?"

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"In considering this question, one's mind is in the first instance directed to the grand master as the titular head of the institution. The manner of his nomination to his office, like that of the other elected officers of grand lodge, is somewhat peculiar. Under Clause 26 of the Constitution, any qualified brother may be nominated by any member of grand lodge or by a resolution of any lodge. All the nominations for office are sent to the Board of General Purposes. This board makes a choice from those selected, and recommends such choice to the assembled members of grand lodge. The members of grand lodge actually elect the grand master. The interesting question is, however, as to the manner in which the nomination and election of the grand master are actually arranged. I suggest that when it is clear that a new grand master will have to be elected, the matter of his selection is considered by the members of the Board of General Purposes, and that it is from the members of this body that the first rumor reaches the Craft lodges that a certain brother will be the next grand master.

"The New Zealand Freemasons have for some years adopted the policy of electing, whenever possible, to the position of grand master a brother of some eminence in the world apart from his Masonic standing (previous services). The Craft has probably benefited by reason of the patronage of the distinguished brethren who have occupied the position of grand master. One result of the practice is, however, that the grand master in New Zealand occupies a position in the Craft somewhat analagous to that of the King in the British Constitution. He acts very largely on the advice of the Board of General Purposes or the president of the board, and does not as a general rule himself initiate any line of action. His influence, nevertheless, like that of the British King, may be great and beneficial."

The growth of Freemasonry under these constitutions, it is pointed out, has been virile and comparatively rapid. In the forty-first annual report and statement of the grand lodge there appears the following matter:

Periodic cash balances:  
April 30, 1891 ..... £72  
March 31, 1901 ..... £4,014  
March 31, 1911 ..... £24,439  
March 31, 1921 ..... £23,433  
Sept. 30, 1931 ..... £141,092

The total membership in the above communication is reported as 27,301.

Other points of interest in the annual report are:

Establishment of relations of amity with the following grand lodges was

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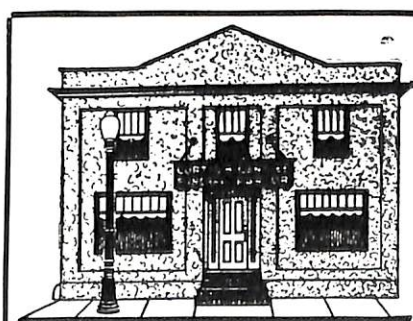
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recommended by the Board of General Purposes of New Zealand: "National Grand Lodge of Czecho-Slovakia (at Prague); Grand Lodge of Jugo-Slavia (Belgrade); Grand Lodge of Vienna (Austria); National Grand Lodge of Roumania, and National Independent and Regular Grand Lodge of France." A Masonic Home for Boys was founded in 1930 at Papakura, New Zealand, by Frederick Seymour Potter. At the recent communication of the grand lodge the Board of General Purposes reported that the home is now in operation.

### SUIT DISMISSED

The Appellate Court of New York City recently handed down a decision dismissing the suit brought by the Cerneau Bodies of so-called Scottish Rite Freemasonry, which was instituted in Brooklyn against Grand Commander Leon M. Abbott, 33°, and commander-in-chief of the Scottish Rite in New York City and Brooklyn.

As an appeal the Court of Appeals can only be taken by permission of the Appellate Court, or on order of the Court of Appeals, and in view of the unanimous decision of the former, it is very unlikely that any appeal will be granted. The decision probably ends the suit for all time, which was regarded as being totally without merit.

### CALIFORNIA ENDOWMENT

Donations to the endowment fund of the Grand Lodge of California for the year 1931 were \$52,147.95, of which \$45,374.82 was received from the estate of Christine Breon, "who left a legacy of good deeds to many friends and charities." The gross amount of the fund is now \$694,852.58.

Two bequests were made to the grand lodge, one of \$60,000.00 by Lena Luckenbach, deceased, the interest from which "shall be used for the care of orphans or the aged in the Masonic homes conducted by the grand lodge"; the other of \$40,000 by George F. and Laura E. Brigham, the net income to be used for higher education of selected "graduates of the high school of the Masonic Home at Covina, California. The fund is to be known as the George F. Brigham and Laura E. Brigham scholarship fund."

Other personal donations to the scholarship funds were made ranging from \$100 to \$500.

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### NEW ENGLAND CRAFTSMAN

Adv. Dept., Masonic Temple, Boston

land, and as president of the Kirby  
Lodge of Instruction festival. This  
joint festival, with Emulation Lodge of  
Improvement participating, is regarded  
as most important.

Emphasizing the importance of the  
ritualistic method of teaching and con-  
ducting lodge matters at the recent fes-  
tival, Mr. McLaren cited the House of  
Commons as an example of ritualistic  
ceremonies involving many rules of pro-  
cedure. In making his point in favor  
of the ritualistic mode and thorough-  
ness in exemplifying the work, he asked  
whether they could regard the House  
of Commons as the most civilized as-  
sembly.

Some objection was made to the rit-  
ualistic system as being too mechanical  
but after all they were convinced of  
the necessity of handing down the work  
as they had received it, and the need to  
do their best, so that the initiates could  
form their first judgments of Freema-  
sonry by efficiency in delivering the ritual.  
It was further developed that  
an intelligent ceremony was much more  
likely to be had, from a cast in which  
the ritual had been burned into the  
mind of each performer than one which  
delivered it haphazardly because only  
half learned.

### PRINCE GEORGE INSTALLED

According to *The Freemason's  
Chronicle* for December 12, 1931,  
Prince George, who was initiated by  
Commander R. M. Tabuteau in the  
Navy Lodge No. 2612, early in 1928,  
was installed as master in succession to  
his brother, the Duke of York, K. G.,  
at the meeting of the lodge held (by  
dispensation) at the Cafe Royal, Re-  
gent Street, on December 4, 1931.  
Among those present were Lord Corn-  
wallis, deputy grand master; the Earl  
of Malmesbury, grand master of  
Hants and Isle of Wight; Viscount  
Galway, P. G. W.; J. Russell McLaren,  
president of the Board of General Pur-  
poses; Sir Colville Smith, grand sec-  
retary, and other distinguished guests.

### PREPARATORY CONFERENCE

The preparatory conference of Scot-  
tish Rite Supreme Councils met in the  
city of Paris, France, on September  
21, 1931, at the home of the French Su-  
preme Council, 8 Rue Puteaux. Seven  
supreme councils were represented by  
their grand commanders and six by  
special delegates. Grand Commander  
Raymond of France was president of  
the conference, and Grand Commander  
Anspach of Belgium, who initiated the  
conference, was honorary president. M.  
Raymond delivered an allocution cov-  
ering facts of general interest to the  
representative delegates, following

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which questions pertaining to Scottish  
Rite conditions and needs in the vari-  
ous countries with particular emphasis  
placed upon the Masonic situation in  
Spain and Italy and the forthcoming  
conference of supreme councils to be  
held in Cuba in 1934, were discussed.

### SOME FINDS

In the organization of the Massa-  
chusetts Grand Lodge Library, J.  
Hugo Tatsch, who is in charge, has  
found a number of rare and valuable  
volumes. One to which he called par-  
ticular attention in his report to a re-  
cent quarterly communication is a "thin  
quarto inexpensively bound in boards,  
containing some French pamphlets of  
1774-75, among which are two Masonic  
letters by de la Chaussee, written at  
Paris in 1770. Reference is made  
therein to Joseph Jerome Lalande, fa-  
mous astronomer, co-founder of the  
Lodge of the Nine Sisters in which  
Benjamin Franklin served as an offi-  
cer." Among the signatures in the  
volume is that of Dr. Joseph Ignace  
Guillotin, whose name is connected  
with an instrument for inflicting cap-  
ital punishment.

As a member of the French Con-  
stituent Assembly, Dr. Guillotin succeeded  
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the minimum of pain. He was the first  
orator of the Chamber of Provinces,  
Grand Orient of France.

Mr. Tatsch has brought to light other  
rarities in the library dating back to  
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turies. One manuscript ritual contains  
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members of which are carved these  
words: "In strength I will estab-

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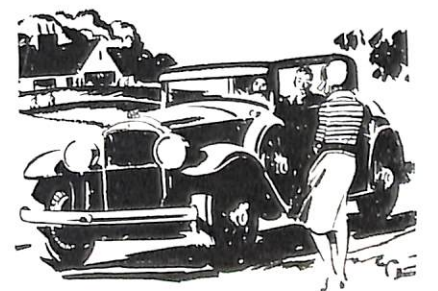
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lish this Mine House to stand firm for ever."

The four side surfaces of the capital present four richly carved symbols of Freemasonry surrounded by foliage — Craft Masonry on the north, Royal Arch on the west, Knights Templar on the south, and Prince Masonry on the east. The working tools are carved on the base spurs.

Masons, from the higher degrees to the rank and file of the Craft, turned out from Belfast and the surrounding centers, dressed in the regalia of the several degrees of Freemasonry, as the imposing procession entered at the west front of the cathedral to the strains of the inspiring processional hymn, the first verse of which is:

*"To Thy temple I repair,  
 Lord I love to worship there,  
 When within the veil I meet  
 Christ before the mercy seat."*

Following the dedicatory ceremony the Primate of All-Ireland, Most Rev. C. F. d'Arcy, D. D., presented an appropriate sermon on the implications of architecture in the educational and spiritual life of man.

#### FOUR THOUSAND LODGES

London, Eng.—More than 4,000 Masonic lodges were organized in the British Empire within 68 years. Lodge No. 931 is the Dunedin, which meets at the Masonic Hall, Dunedin, New Zealand. It was formed in 1862. Lodge No. 1931, the Fiji, meets at Freemasons Hall, Suva Na Viti Levu, Fiji, formed in 1881. Lodge No. 2931, the Coronation, meets at the Masonic Hall, Tientsin, China. It was founded in 1902. Lodge No. 3931, the East Kent Masters, meets at the Masonic Hall, Canterbury, Kent, and was founded in 1919. Lodge No. 4931, the Loyalty United, meets at the Crichton Restaurant, Clapham Junction, London, and was founded in 1927.

It will be noted that the number of years elapsing between each thousand lodges was nineteen, twenty-one, seventeen and eight years respectively, with four years to spare.

#### RARE MASONIC BOOK FOUND

A Masonic record and rule book, printed in 1791 by John Dixon of Richmond, Va., and compiled by John K. Reed, a prominent Virginian and Masonic leader of that period, was discovered by J. W. Jett, while searching through some papers in the attic of his old ancestral home in Atlanta, Ga. It is believed that the discovery is one of two books yet extant of the first edition of the volume compiled by the author.

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An item of early Masonic history relates the efforts to make George Washington the first grand master of Virginia, which honor he declined, because he had not been a master of a lodge, and for which reason he did not regard himself as eligible. Washington later was charter master (1788) of what is now Alexandria-Washington Lodge No. 22, Alexandria, Va.

The narrative reads: "At a convention of five lodges, assembled at the lodge room in Williamsburg on June 23, 1777," it was determined that these lodges should immediately form a grand lodge organization.

"And in order to give dispatch to this business, this convention beg leave to recommend to their constituents, and to the members of all other lodges in this state, His Excellency Gen. George Washington as a proper person to fill the office of grand master for the same, and to whom the charter of appointment aforementioned be made.

"But should the lodges prefer any other person to this office, it is recommended that the respective lodges do elect some other person and notify the same to the Williamsburg Lodge."

But on October 13, 1778, when a conference was called to select the grand master, it is recorded that Warner Lewis, past master of the Botet-court Lodge, was nominated, but refused the office, and then "John Blair, past master of Williamsburg Lodge, was nominated and unanimously elected—who was pleased to accept the office."

Subsequently, at an election in Richmond, October 4, 1784, Edmund Randolph became deputy grand master of Virginia Lodge. In 1786 he succeeded to the office of grand master and appointed John Marshall his deputy grand master.

The name of the book is *The New Ahiman Rezon*. On its title page it is described as "Containing the Laws and Constitutions of the Grand Lodge of Virginia. The History of Masonry from the Creation to the Death of Queen Elizabeth. Also illustrations of the Royal Art: and a Variety of Other Matter Relative to That Institution. Carefully Collated. From the Most Approved Authors, Ancient as Well as Modern."

The author, John K. Read, speaks of himself as "the present Deputy Grand Master of Virginia, and a member of the Sublime Lodge of Perfection of Charleston, South Carolina."

The book is in the possession of W. V. Jett, 1340 Spring Road, Washington, D. C. Considering the age of the book, 140 years, the print and paper have not been materially damaged.

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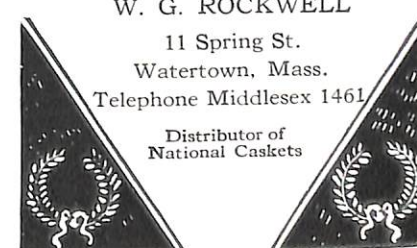
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## MASONRY OR FREEMASONRY

From the point of view of history and origin "Freemasonry" is technically correct, because it differentiates between the Freemasons, among whom the Craft began, and the Masons, of whom there were many types, just as to-day we have brick-masons, stone-masons, etc. Legally it is probably more correct, because the official title of grand lodge is "Free and Accepted Masons", which is definitely preserved in the form of "Freemasonry." On the other hand, you have the fact that "Masonry" is sanctioned by long usage; even in the very beginning our forefathers called themselves "Masons", oftentimes formally so, as may be seen in the old charges and ancient manuscripts, and as for the present, the word "Masonry" is used in G. L. proceedings, general Masonic literature, and in the everyday vocabulary of the brethren.

Perhaps a wise rule would be to use the word "Freemasonry" wherever necessary for purposes of identification and to admit that a long-established usage permits the use of a shorter and more familiar form among ourselves.

As to the origin of the word "Freemason", there are several explanations of this term. The suggestion has been made that Freemason stands for free-stone mason. All that is in favor of this is the curious fact that, in the first instance we know of, the term does mean free-stone mason. Another view is that free-mason means free of the mason's guild, i. e., a member thereof. Another explanation is that itinerant masons were called free because they claimed exemption from the control of the local guilds of the towns in which they temporarily settled. The best explanation is that Freemasons were free to travel about in times of feudal bondage, i. e., they were not serfs, bound to the lands of an overlord. Thus the demand of a candidate for initiation, "Are you free?" originally meant, "Are you a serf?"

## FREEMASONRY IN TRANSITION

The authentic history of Freemasonry in England dates from 1717, when on Midsummer day, the members of certain old lodges in London met together and elected a grand master, a man of apparently humble origin. Within four years the new organization had at its head a noble duke, and ever since the order has received the patronage of the highest in the land. From 1782 to 1843 a royal prince was at its head, and since 1874 the same has been the case. Much is definitely known of the history of Freemasonry for the best

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part of 200 years, but as to what exactly happened in 1717, what led to the meeting of 1717, and what happened for the few years afterwards, we know something but not everything.

One of the difficulties is that the Rev. James Anderson, a Scottish divine, brought out in 1723 the "Book of Constitutions." He produced another edition in 1738, in which appeared, for the first time, information which was omitted from the 1723 edition. Why? There are two reasons. Either Anderson did not know in 1723 all that he used in 1738, or he knew as much in 1723 as in 1738, but he was not permitted to use all his information. Anderson did not have a wholly free hand, and to this conflict of the two versions of his "Book of Constitutions" may be ascribed some of the uncertainty which exists as to what preceded the events of 1717.

In his book, "English Freemasonry in the Period of Transition, 1600-1700," the Rev. F. de P. Castells seeks to throw some light on what is still a mystery. There are two schools of Masonic research; one called the authentic, the other the enthusiastic, and Mr. Castells appears to belong to the second. (They are sometimes called the "historical" and the "hysterical" schools.) It is claimed for his book that many points long in dispute are finally settled.

## Was Wren a Mason?

He makes no small portion of his book deal with the vexed question: Was Sir Christopher Wren a Mason? Wren, who died in 1723, many years after the completion of St. Paul's Cathedral, is claimed by some to have been not merely a Freemason, but the master of the lodge now known as the Lodge of Antiquity No. 2, and, indeed, to have been grand master of whatever Masonic organization existed before 1717. Mr. Castells is thoroughly satisfied that Gould, the Masonic historian, who had "wasted his energy by filling 60 pages in folio to prove that Sir Christopher Wren was not a Freemason," was entirely wrong, and it is fair to mention that two London newspapers, appearing within a few days of Wren's death, referred to him as "that worthy Freemason." The Lodge of Antiquity possesses a mallet or maul for which it is claimed that Wren used it at the construction of St. Paul's Cathedral. It bears a silver tablet to that effect, and it has several times been used by Royal grand masters on ceremonial occasions. But with all respect to Mr. Castells, and the Lodge of Antiquity, the issue is still in doubt as to Wren's actual position.—*English Freemasonry in Its Period of Transition, A. D. 1600-1700.* By W. Bro. THE REV. F. DE P. CASTELLS. (RIDER. 7s. 6d.)

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"Yes."

"Well, ma says to come and take  
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### ERROR

Speaking of marriage, the guy who  
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 an Englishman who dropped his h's.

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Teacher—"Give me the name of the  
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Algernon—"The Ace."

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A small boy called on the doctor one  
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 it quiet."

The doctor looked up puzzled, and  
 finally asked the boy what he meant  
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"Aw, get wise, Doc," suggested the  
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*THE firms whose announcements are printed on this page are reliable. They merit the patronage of  
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